

The Classical Bulletin

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Classical Echoes from the South

Particularly informative about life in the South during the Civil War are the diaries, journals, and personal recollections of the period. Written by eyewitnesses in the field or at home, they furnish sometimes valuable correctives to more formal accounts. But they offer, too, intriguing glimpses of another day's acquaintance with things classical, manifesting itself even while the tide of battle swirled over Gettysburg and the Wilderness, and life in Southern cities grew increasingly grim.¹

Classical studies, of course, had been emphasized from ante-bellum days in Southern academies and colleges.² Basil Lanneau Gildersleeve, it may be recalled, began in 1856 a twenty-year professorship of Greek at the University of Virginia, where Greek and Latin held the lead in the course of study. Unlike their Northern fellows, perhaps, students who labored over Greek and Latin may have gained inspiration for nothing more creative than oratory, the Old South's "most flourishing literary art."³ But it seems clear that the quality of higher education in the South was not inferior to that of the North,⁴ despite the fact that numbers of students did go north to college.⁵ Students had equal opportunity in Southern schools as far as classical studies went.⁶ What some remembered of them, diaries and the like reveal.

Verse Bits

General Wade Hampton, eventually successor to the colorful Jeb Stuart, while convalescing from wounds could call to mind his Horace—or is it Martial? Seated in church behind a girl wearing earrings in the form of golden ladders, he "perpetrated the following impromptu," according to a diarist:⁷

Dixie Bk. 3
1960

Lydia swears her prudish ear
No word of love shall ever reach.
Then tell, I pray, why doth she wear
What does another lesson teach?
A sign that's plain to every eye
She's not as deaf as any adder;
And he who hopes to climb so high
Has but to use a golden ladder.

And on the subject of verse-making, it may be added that a quatrain or Southern "propaganda" invoked so unexpected a thing as a Latin Dictionary for effectiveness. John R. Thompson, poet and editor of *The Southern Literary Messenger*, commented thus on the "distortion of slavery" in *Uncle Tom's Cabin*:

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When Latin I studied, my Ainsworth⁸ in hand,
I answered my teacher that *sto* meant to stand.
But if asked I should now give another reply,
For Stowe means, beyond any cavil, a lie.⁹

Few of those who recorded day-to-day events of the war match in wit or felicity of expression Mrs. Mary Boykin Chestnut, close friend of Mrs. Jefferson Davis.¹⁰ Her *Diary from Dixie*, an altogether fascinating book, reflects wide reading even during the war, and although Mrs. Chestnut does not so indicate, volumes on classical subjects must have passed under her sharp eyes. She turns to Greece and Rome as she confides to her page the South's determined will to persevere:

Encouragement from Classical Times

To my small wits, whenever people were persistent, united, and rose in their might, no general, however great, succeeded in subjugating them. Have we not swamps, forests, rivers, mountains—every natural barrier? The Carthaginians begged for peace because they were a luxurious people and could not endure the hardship of war, though the enemy suffered as sharply as they did.¹¹

We do not need to be fired by drink to be brave. My classical lore is small indeed, but I faintly remember something of the Spartans, who marched to the music of lutes. No drum and fife was needed to fillip their fainting spirits. In that, we think we are Spartans.¹²

Mrs. Chestnut records a friend's defense of Lee's policy of entrenchment before Richmond:

As a soldier, Lee is as much above suspicion as Caesar required his wife to be. If I remember Caesar's *Commentaries*,

he owns up to a lot of entrenching. You let Mars' Robert alone; he knows what he is about.¹³

And one reads there of General John S. Preston heartening friends with Darwin, Herodotus, and Livy, and of ladies at a social gathering discussing plagiarism in a framework of the Nausicaa episode of the *Odyssey*.

Other Feminine Contributors

Like Mrs. Chestnut prominent in the social life of Richmond, vivacious Constance Cary in a volume of *Recollections* analyzes classically the capital scene after the battle of Yellow Tavern: "In all our parties and pleasures, there seemed to lurk a foreshadowing of tragedy, as in the Greek plays where the gloomy end is ever kept in sight."¹⁴

Another lady war-diarist, Eliza Frances Andrews, watching paroled Confederates march westward through Georgia, confesses: "I am in such a state of excitement that I can do nothing but spend my time, like the Athenians of old, in either hearing or telling some new thing."¹⁵

A similar scene in Alabama calls forth this comment from a lady observing it: "Though not coming rejoicing, as did the Athenians and Spartans from the battle of Plataea, they were just as dear to the hearts of their kindred at their ruined homes, as if they had come marching in triumph, with olive-wreaths encircling their brows."¹⁶

Journals of Warriors

Journals of the combatants also yield here and there interesting details. Major Henry Kyd Douglas of Stonewall Jackson's staff notes for April 2, 1863: "I spent a good part of the night in my tent reading Horace. . . ."¹⁷ In three years of campaigning he managed, incidentally, to read some three hundred books.

The same officer, wondering how his troops will retire from Harper's Ferry, reflects with Vergil, *facilis descensus Averno. . . .*¹⁸ He dots his journal casually with the names Briareus, Bucephalus, Achates, Hero and Leander, Xerxes; with the phrases "Parthian shots," "Trojan gifts," "Stygian darkness," and Ovid's *in medio tutissimus ibis*. And when Jackson stops in a particularly exposed place to pick blackberries, Douglas recalls: "I think I mentioned classically that it was at just such a place that Proserpine, picking flowers or berries of some kind, was 'mined.' He did not seem to take in the veiled suggestion."¹⁹

Lieutenant L. D. Young, in the midst of planning Confederate strategy, reminisced classically: "We thought of Leonidas and his Spartans and hoped for an opportunity to imitate and if possible to eclipse that immortal event at Thermopylae. But not so the

wily Sherman. That 'old fox' was too cunning to be caught."²⁰

Major Robert Stiles

Robert Stiles, Major of Artillery in the army of Northern Virginia, recalls comrades in lighter moments burying a tame crow, dignifying the occasion "not only by salvos of artillery, but also by an English speech, a Latin oration, and a Greek ode, which would have done honor to any literary or memorial occasion at old Yale."²¹ Of Richmond in 1862 he writes:

In the second Punic War, when Hannibal was investing Rome, the tribune Oppius had a law enacted forbidding women to wear colors during the public distress. But in our great conflict no such enactment was necessary for the devoted women of our seven-hilled city; dark death had entered every home and his sombre garb was everywhere.²²

General McLaws to Stiles was a type of "the Roman centurion—say that centurion who stood at his post in Herculaneum until the lava ran over him."²³ Missing the battle of Antietam, the Major laments in Vergilian words: "I am not able to say *quorum pars fui.*"²⁴

I have seen but a few of the journals and diaries from the Civil War period. The Athenaeum in Boston, it may be noted, has been engaged in the process of listing them. But those that have come my way lead me to suspect in others unseen, agreeable reminders of a classical yesterday.

Lec Max Kaiser

Loyola University of Chicago

NOTES

- 1 It is interesting to know that when, during the war, textbooks could no longer be "imported" from the North, publishers in the Confederate States "brought out new editions of Latin works," and that William Bingham (1835-1873) "wrote his well-known Latin Grammar at this time"; see E. Merton Coulter, *The Confederate States of America* (Baton Rouge 1950) 518. 2 See Charles S. Sydnor, *The Development of Southern Sectionalism* (Baton Rouge 1948) 58, 67. 3 See Francis B. Simkins, *The South, Old and New* (New York 1947) 98. 4 An editorial in *The Richmond Enquirer* (December 29, 1855) maintained: "As institutions of learning, the colleges of the South are equal to those of the North—the University of Virginia probably superior to any in the Union." 5 The practice was vigorously criticized in newspapers and periodicals: cf. Avery Craven, *The Coming of the Civil War* (New York 1942) 283, 292, and Sydnor, op. cit. (*supra*, note 2) 64, 303-304. 6 About 1848 a student at Amherst College and a student at South Carolina College (as their own contemporary accounts of school-life indicate) had pretty much the same scholastic experience; "Both boys struggled manfully through prodigious quantities of Latin and Greek" (George P. Schmidt "Colleges in Ferment," *The American Historical Review* 59 [1953] 25). 7 Mrs. Mary Boykin Chestnut, *A Diary from Dixie*, edited by Ben Ames Williams (Boston 1949) 258. 8 Robert Ainsworth (1660-1743), English lexicographer, published a Latin Dictionary in 1736. Like most dictionaries, this was reprinted a number of times. 9 Quoted in Alfred H. Bill, *The Beleaguered City, Richmond 1861-1865* (New York 1946) 20-21. 10 Mrs. Chestnut (1823-1886) was the wife of James Chesnut, Jr., Senator from South Carolina before the war, later a Brigadier-General and aide to Jefferson Davis. 11 *Diary from Dixie* 204-205. 12 Ibid. 270. An interesting parallel is found in a letter from Captain C. M. Blackford to his wife in 1862: "How much is it possible for the men of a country to be subjugated when the women show so much spirit? It is said that Greece could not be conquered because its maidens twined their soft tresses into golden bowstrings that their lovers might send winged death to the Persian heart. . . . Neither history nor

Francesco Petrarca, Lover of Learning

This is station P-A-S-T broadcasting: Listen to a clear voice addressed to all of us: *Posteritati Salutem*, it says, "Greetings to the Future." Of course, the speaker means us! Let us give ear, as he continues:

Perhaps you have heard something about me, although even this is doubtful. I mean, whether an insignificant and obscure name will reach far, either in space or in time. And this perhaps you will want to know: what sort of man I was, and what was the consequence of my labors—particularly of those whose fame may have come down to you—or of which you may have heard some tenuous report.

Now, in the first place, men will utter varying expressions of opinion about me. For everyone ordinarily speaks not as truth, but as pleasure, impels him. And there are no limits to either praise or ill fame.

And then he remarks, "I was one of your crowd": *vestro de grege unus fui*.

Yes, this is Francesco Petrarca speaking.

His next sentence seems to carry with it, in the simile he uses, a hint of pride: "My family (as Augustus Caesar says of himself) was an ancient one."

Petrarch's Epistula ad Posteros

We are tempted to continue the reading of this famous letter to posterity—and I hope you will all yield to that temptation. It is an extremely modern and moving document. We feel that Petrarch is, indeed, one of us. In witness whereof let me cite his further statements that he was annoyed when he was obliged to wear glasses—even though he was over sixty years of age at the time, and that he despised money. He was evidently a typical teacher!

"In my youth," he adds, "I bore the burden of the sharp pangs of love, but it was the sole one of my life, and honorable." It was death—"bitter yet timely"—that finally released him from it: the death of the woman he loved.

He speaks interestingly of his anger, which (he tells us) often injured himself, but never harmed others. He boasts of the great place that friendship played in his life: *Intrepide glorior, quia scio me verum loqui*—"And that's no lie," he says.

"The greatest kings of my time loved me and were my patrons (I don't know why, that's their affair—*ipsi viderint*)!" Yet his innate love of liberty was

romance shows a parallel to the devotion our women are now displaying" (C. M. Blackford III, ed., *Letters from Lee's Army* [New York 1947] 94). 13. *Diary from Dixie* 252. 14 Mrs. Burton Harrison, *Recollections Grave and Gay* (New York 1911) 175. 15 Eliza Frances Andrews, *The War-Time Journal of a Georgia Girl* (New York 1908) 204. Apparently that excitement causes her in her single Latin quotation—*dum Troia fuit* (p. 190)—to employ Ovid's (*Her.* 1.53) words when she intended Vergil's (*Aen.* 2.325). Years later she caught her mistake, explaining that she had never taught the language (*ibid.* 7). 16 Parthenia A. Hague, *A Blockaded Family: Life in Southern Alabama during the Civil War* (Boston 1888) 164-165. 17 Henry Kyd Douglas, *I Rode with Stonewall* (Chapel Hill 1940) 217. 18 *Ibid.* 67. 19 *Ibid.* 113. 20 L. D. Young, *Reminiscences of a Soldier of the Orphan Brigade* (Paris, Kentucky, n. d.) 76. 21 Robert Stiles, *Four Years under Marse Robert* (New York 1904) 49. 22 *Ibid.* 119. 23 *Ibid.* 223. 24 *Ibid.* 126.

so strong that he avoided them. His was an independent spirit.

"I was inclined toward every good and wholesome study," he says, "but especially interested in moral philosophy and poetry." And he took delight in the Scriptures in his later life, though he once had despised the Bible. We are reminded that Saint Jerome originally thought the Psalms crude and harsh in comparison with the Latin classics of pagan Rome.

And then an important admission that at once links him to us of today: *Incubui unice ad notitiam vetustatis*: "I took a particular delight in the knowledge of antiquity."

He cared more for the good life than for fame as an orator (he tells us), for: *Ventosa gloria est de solo verborum splendore famam quaerere*—"To seek fame by brilliant speech alone is a windy kind of glory."

His Powers of Eloquence

How wonderful it would be were science to enable us to recover again from the ether voices uttered in times long past! Then we might attune ourselves to *viva voce* communion with Petrarch, and hearing decide for ourselves whether he spoke (as some said) *eloquio claro ac potenti*, or rather (as he himself modestly claims) *fragili et obscuro*. And yet it is not so much the voice that is important, but what he had to say; and that, fortunately, is still available to us in his letters, his poems, and his other writings.

As a letter-writer Petrarch ranks with Cicero, who was his great idol; with Saint Jerome, and with Voltaire. And in his letters, as we have already had opportunity to observe, his personality and character are revealed to us.

Let us now briefly recall (1) the great day in his life; (2) the great love in his life; (3) his great friendships; and (4) his great achievement.

Petrarch's Great Day

Many of you have seen in the Laurentian Library in Florence the famous portrait of Petrarch wearing —like *lauriger Horatius*—the laurel crown. It was on September 1, 1340, when he was not yet thirty-seven years of age, that he received simultaneous invitations from Paris and from Rome to accept this great honor, the crown of song. Traditionally instituted by Domitian twelve hundred years earlier, it had been awarded to the poet Statius—but to what others we know not.

Naturally, Petrarch decided in favor of Rome. There on Easter Sunday, April 8, 1343, after a public, oral examination before King Robert of Naples that lasted two and one-half days, Petrarch received the coveted honor: "an episode standing alone," says Körting,² "not only in the annals of the city of Rome but in the whole history of mankind." And Hollway-Calthrop³ says: "This is Petrarch's

pre-eminent claim to the gratitude of humanity . . . ; to his efforts . . . we owe it that the culture of the Renaissance became a living force." Indeed, he goes so far as to declare that "our modern life may be said to date from the ceremony on the Capitol."

The interesting thing to note is that when Petrarch received the laurel crown he was still known primarily by his Italian poetry only. His great contribution came later, in arousing a general interest in Latin literature. The revival of learning was the significant work of his life.

Petrarch had never before visited the Eternal City, and he writes to his friend John of Colonna (*Fam. 2.14*) : *Vere maior fuit Roma maioresque sunt reliquiae quam rebar.* He no longer marvels at Rome's conquest of the world. He is surprised only that she did not conquer the world sooner!

And so Petrarch became Poet Laureate.

His Love for Laura

The story of Petrarch's love for Laura, like that of Dante for Beatrice, seems strange to us of today. It was at once his inspiration and his sorrow—for it was unrequited. It is all recorded for us in his own hand on the first page of his favorite copy of Vergil (now in Milan), which he always carried about with him. It begins: *Laurea propriis virtutibus illustris et meis longum celebrata carminibus:* "Laura, rendered illustrious by her own charms and long celebrated in my verses. . . ." Because *laurea* is the Latin word for the laurel, some (*Fam. 2.9*) have tried to pretend that she had no actual existence at all—that she was a mere figment of the poet's imagination, symbolizing the laurel crown. That theory is scarcely tenable. For Petrarch proceeds to record the exact time when he first met her, or rather, first set eyes on her: *primum oculis meis apparuit.* It was in his youth, "in the year of our Lord 1327" (when he was 23), on April 6—early in the morning, in the church of Santa Clara, in Avignon.

The following sentence is pitiful in its stark simplicity, telling us that in 1348—twenty-one years later—"in that same city, in that same month of April, on that same sixth day, and at that same first hour of the day"—"that light of my life was reft from life": *ab hac luce lux illa subtracta est.* Twenty-one years of love—and of deep unhappiness. "I am persuaded," he adds, "that her soul (as Seneca says of Africanus) returned to heaven whence it came."

He has recorded this bitter-sweet recollection in the place that is oftenest before his eyes—his beloved codex of the Mantuan bard. And he adds: "I suppose I should scarcely expect any further pleasure in this life." Now that this fetter is broken, he must take courage to consider life's needless anxieties in times past, his empty hopes, and the unexpected outcome of his days.

Such is the story of Petrarch's great love. And in a private diary which he called his *Secretum* he says also: "Through love of her I attained to love of God."

In one of his *Sonnets* (102) he writes (Joseph Auslander):

If this should not be love, O God, what shakes me?
If love it is, what strange, what rich delight!

and again, in his first poem after hearing that she is dead: "Death now has disciplined all lesser pain to nothing."

His Great Friendships

The name of Petrarch is almost synonymous with friendship. The list of his friends—like that of the places in which he lived—is a long one.

The great Colonna family bade him make their home his own, and he lived for seven years with Cardinal John. It was there that he met (in 1333) Richard de Bury, Bishop of Durham and author of the famous book called *Philobiblon*.

The Augustinian Friar Dionigi of Borgo San Sepolcro, whom he met in Paris, gave him a copy of the *Confessiones* of Saint Augustine, which he took with him on all his journeys.

Philip of Vaucluse, later regent of Naples, loved Petrarch like a brother.

Other great names associated with that of the distinguished man of letters are Gian-Galeazzo Visconti of Milan, known as "the great viper"; Zanobi da Strada of Florence, a brother poet; Charles IV (of Luxemburg), Holy Roman Emperor; Rienzi ("the Last of the Tribunes"), Mainardo, Barili, and Marco Barbato. Their names are legion.

Especially Close Friends

But we must single out three or four who were closest to him and who meant the most. Among the first was Guido Settimo, his school and college classmate, whom he met as a boy in Genoa, and who was for fifty years his *alter ego*. Recalling their student days in Bologna, the oldest university of the western world, Petrarch writes to his friend Guido (*Sen. 10.2*): *Inde Bononiam perrexitimus, qua nil puto iucundius nilque liberius toto esse orbe terrarum.* And so it is that many of us today think of our college years. Petrarch of vacation days: how they went together on long walks, returning after dark. If by any chance, the city gates were shut, *nullus erat urbi murus; vallum fragile.* There is even less of the wall of Bologna left today.

To this friend he wrote in praise of his well-beloved mountain home which they both knew well—"The Closed Valley" (Vaucluse), fifteen miles from Avignon: "Banished from it afar are the business of cities, the strife of law-suits, the clatter of banqueters. Silvery fishes sport in the glassy streams. Far off, cattle occasionally low in the meadows.

Health-bringing breezes whisper in the gentle-swaying trees. Birds of various kinds sing in the branches" (*Fam.* 17.5). Evidently both he and his friend were lovers of nature and of the seclusion of the country.

Again he writes to Guido (*Fam.* 5.18) : "I was born for greater things than to be a slave to my body." 'It was Seneca who said that,' you remark. Who denies it? I say it, too, and many will say it after me, and perhaps many said it before he did. And whoever says it—if he speaks sincerely—has given utterance to a great and notable thought."

At the close of a letter covering eleven printed pages (*Fam.* 23.12), Petrarch says: *Nimis te hodie detineo. Da veniam: tecum sum. Vale.* What a revealing expression of his friendship—"I am with you!"

And once again (*Fam.* 19.17) he says to Guido: *Non possunt sane omnes Cicerones esse vel Platones, non Vergili vel Homeri; boni esse autem possent omnes, nisi qui nolunt.*

And Petrarch's concluding sentence sheds light on a friendship evidently based upon virtue—according to Aristotle the highest type of friendship: *malo virum sine litteris, quam litteras sine viro.* Petrarch calls their love for each other *antiquus, immo semper recens et nunquam inter nos senescere valens* (*Fam.* 15.1). Again he says (addressing him as "brother") : "You know my affairs and my troubles right down to the ground"—*funditus* (*Fam.* 15.8).

"Laelius" and "Socrates"

Then there was Lello Stefani, called Laelius in his letters; for Petrarch, like Charles the Great, was fond of using for those dearest to him names fancifully chosen from antiquity. He, too, seemed a second self.

Still dearer was his Belgian friend, the musician Lewis, whom he calls Socrates: a man to whom he was utterly devoted. Once, when he had learned of a quarrel between these two old friends, Laelius and Socrates, Petrarch wrote a famous letter (*Fam.* 20.13) to Laelius whereby he succeeded in reconciling them. Friendship lasts as long as life, he says. *Antequam diligas eligendum est: cum elegeris diligendum.* After that (he says) there is no place left for suspicion or for hatred: only for love. Why (he adds), Socrates has loved you for more than twenty-eight years, and no one knows me better than he does—except yourself. Surely then such an estrangement between his mutual friends must not occur in Petrarch's lifetime! "Now go and meet him face to face," he advises Laelius, "and you'll see in his eyes what I could not possibly say to you—nor could Cicero!" Petrarch's very next letter to Laelius (*Fam.* 20.14) expresses his joy over the reconciliation he has effected.

Even in his dreams he carries on a long philosophical discourse with his friend Socrates (*Fam.* 7.3).

In a long epistle (*Fam.* 8.7) of seventeen pages beginning with the words *Mi frater, mi frater*, thrice repeated, Petrarch laments the ravages of the plague—the many friends it has cost them. "The life we are living is a sleep," he says, "and whatever occurs in it is most like a dream." *O si prius expurgisci datum sit!* he cries.

When he was about to publish the collection of letters *de rebus familiaribus*, he writes to Socrates (*Fam.* 24.13) : *A te principium, in te finis.* "Here's what you asked for" . . . *et hoc quidem opus adolescens coepi, senex perago.* And at the close, Petrarch has a word for us: "Whoever you are," he says, addressing each of us as *lector candidissime*, "I entreat and beseech you by our common love of learning (*studii amorem*) not to be disturbed either by the variety of my subjects or by my uninspired language (*verborum humilitate*)" (*Fam.* 24.13).

Petrarch and Boccaccio

Finally, in this little inner circle, there was the distinguished Italian man of letters, Boccaccio.

In 1362, when a fanatical monk had urged this friend to give up profane literature if he wished to obtain eternal life, Petrarch wrote wisely and reasonably to Boccaccio on pagan and other books (*Sen.* 1.5) : "I know," he says, "that many have attained to notable holiness without learning; no one has been debarred from holiness by learning." He urges his friend not to let himself be influenced by this advice. However, he says at the close, if the library which his friend has collected must be sold, he will buy it. Then, when Boccaccio comes to his senses, he can make his home with Petrarch and he will find his books intact and awaiting him. And after they are both dead, the libraries of the two friends shall go to some *pium ac devotum locum* to serve as a perpetual memorial of them both: *nostri perpetuo memorem.*

We rejoice to know that Boccaccio thought better of it and decided to keep his books.

So much, then, for Petrarch's friends, and their common interests and pursuits.⁴

Petrarch's Great Achievement

As a man of letters Petrarch is known today chiefly by his sonnets—the *Canzoniere*. Shelley calls these works "spells which unseal the inmost enchanted fountains of the delight which is the grief of love." His patriotic poems in Italian—especially the *Italia Mia*—are beyond praise.

Yet it is for his writings in Latin and for his love of learning that we particularly remember and

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EDITORIAL

To Hold the Lines in Foreign Languages

While a mere holding the lines at what we in the foreign languages, both ancient and modern, now have in the colleges and universities of the nation is not an ideal, it is yet a worthy goal, looking to an advance and improvement at the earliest possible moment. Some ideas as to what those lines are may be had from two recent studies, which, though they are in no sense parallel, yet are comparable in the areas with which they deal. The one is a reprint of a survey made by the Modern Language Association of America: "Foreign Language Entrance and Degree Requirements," *PMLA* 68.4, Part 2 (September 1953) 3-16. The other is a five-page, mimeographed news release, from the Office of Publicity, Randolph-Macon Woman's College (Lynchburg, Virginia), dated May 9, 1954, and having to do with enrollments in Greek and Latin.

The Randolph-Macon statement resulted from a questionnaire "to determine the trend of interest in classical studies" (p. 1); letters were sent to the 696 members of the Association of American Colleges, and there were 550 replies. For the classicist, the resultant report would appear discouraging, rather than otherwise.

The *PMLA* reprint stems from a wider coverage: "all the institutions recognized as accredited and therefore fully described in the American Council on Education's *American Universities and Colleges*, 1952, excepting only institutions which do not offer the B.A. degree. . . . Questionnaires were sent to the registrars of 767 colleges and universities, and replies were received from all" (p. 3). For the proponent of foreign languages, generally, and in many ways for the classicist, the record set forth offers much reason for encouragement.

The Randolph-Macon release points out that "only 50 institutions during the past four years had enrollments in Greek of 50 or more students and only 11 institutions, enrollments in Latin of 200 students or above," while there "were 85 institutions out of the 550 which reported that they do not offer courses in either Latin or Greek;" and, further, the survey indicates that "there has been a drop in total enrollment in Latin of about 53 per cent between 1929 and the present and a 20 per cent drop during the same time in Greek" (p. 1).

From the *PMLA* survey we learn that, of the 767 institutions studied, "644 (or 84%) have the degree requirement" of foreign language for the A.B., "and 230 (or 30%) have the entrance requirement" of foreign language units to be presented from high school (p. 3). After careful analysis, and very well prepared tables (pp. 5-17), the survey remarks: "The most significant conclusion to be drawn is also perhaps the most obvious; *a great many more institutions have retained the foreign language requirement for the B.A. degree than has been popularly assumed in academic circles*" (p. 17). Further: "In the following states, all B.A. colleges have a foreign language degree requirement: Arizona, Connecticut, Delaware, Maine, Mississippi, Nevada, New Hampshire, North Dakota, Rhode Island, South Carolina, Utah, Wisconsin, and Wyoming, plus the District of Columbia and the Extraterritorial possessions" (p. 18).

It would seem obvious that any rounded A.B. degree would essentially require some foreign language, and more specifically some course work in either Latin or Greek. In our Western education, Latin as a tool and Latin as a culture are inextricably woven in the tradition of liberal arts discipline, and it is the expression of competence and training in that discipline that the A.B. degree has conventionally represented. If, as may well be admitted, we need today some discipline of collegiate training which is neither traditionally liberal, nor scientific on lines of the natural sciences, why should educators weaken and vitiate the accepted A.B. to make such provision, when some other distinctive badge, marking the third type of training, can so easily be supplied?

It is the clear duty of all foreign language proponents to use every legitimate influence to keep in their institutions such foreign language requirements for the A.B. as may already be there; it is even more patently the office of all classicists to see to it, if they possibly can, that the A.B. in their individual institutions keeps any present requirements for Greek and Latin. It is the high privilege of both groups, working harmoniously, to assert the valid claims of their subjects in the present rethinking and refashioning of liberal arts training in the institutions of the nation.—W. C. K.

Sperat Ineptus*

Fundulos vesper tenebris coronat,
Conspicit turres oculus remotos,
Terra ab extremis superas ad auras
Pace quiescit.

Nulla gaudebit reditu puella,
Nec comes qui me jubeat valere,
Nec canis qui me cupidus salutet,
Terra quiescit.

Terra per fundos requiescit omnes,
Terra sic umquam requiescat, in qua
Perditos quondam numeravi amicos
Pace sepultos.

Robert Gerard Kelly, S.J.

Woodstock College,
Woodstock, Maryland

NOTA

* Versus ex Housman illo translati.

Ad Sanctum Augustinum

Sanctum Augustinum, insignem illum Ecclesiae Doctorem, qui Id. Nov. anno Domini CCCLIV in lucem editus est, praecipue in memoriam revocemus oportet, quoniam annus anniversarius nunc millennius sescentesimus est post ortum eius. Augustinum igitur, hominem sanctissimum, qui ad eum gradum sanctitatis ex adulescentia pravissimis moribus vitiata ascendit, philosophiae et theologiae peritissimum, rerum gestarum et ipsius scientiae historicae amantissimum, linguae Latinae scriptorem fluentissimum nec non efficacissimum, hoc mense Novembri, hoc toto anno MCMLIV, celebremus veneremur salutemus!

Francesco Petrarca

(Concluded from page 5)

praise him. His letters reveal his personality, his character, and his interests. He intended to include 350 in his published collections (Fracassetti's edition, the most complete, contains 347). They are divided into three categories: Familiar Correspondence; Various Letters; and Letters Written in Old Age. They cover a period extending from 1326, when he was twenty-two years of age, until his death in 1374.

There is also a new literary device attributable to Petrarch: historical criticism in the form of *Letters to Dead Authors*. He wrote two famous letters to Cicero. *Epistulas tuas diu multumque perquisitas atque, ubi minime rebar, inventas avidissime perlegi*, says Petrarch. It was early in 1345 that he discovered at Verona, in a church library, the first known manuscript of Cicero's letters. As also in the case of Pliny, of Saint Jerome, and of Saint Augustine, Cicero was his ideal and his model. The letter from which I have quoted is dated in June of the 1345th

year *ab ortu Dei illius, quem tu non noveras*. We are reminded that Augustine tells us in his *Confessiones* that the one thing he missed in Cicero's writings was the name of Christ.

Of all his products, Petrarch's letters in prose are the most important to us today.

In his biographical work, *De Viris Illustribus*, he attempts to present the story of ancient Rome in thirty-one sketches of great men, starting with Romulus. Of the 750 pages of which it consists in a printed edition, 350 are devoted to Julius Caesar—which is, perhaps, as it should be! Petrarch was interested in people—in individuals. He evidently believed that men make history.

Of his poems in Latin, which include *Elegiae* and *Epistulae* in verse, his poem entitled *Africa* was intended to be his masterpiece. It is an epic dealing with the end of the Second Punic War, and its hero is Scipio Africanus.

The fact that Petrarch had dared to make an attempt to rival Vergil was in itself an inspiration to contemporary men of letters.

Human Interests

Petrarch speaks most interestingly and affectionately of his old overseer at Vaucluse. This man had, among other duties, general oversight and care of his master's library, and though unable to read was delighted to handle the books: *solo librorum tactu vel aspectu fieri sibi doctior atque felicior videbatur* (*Fam. 16.1*).

When the aged overseer died, Petrarch wrote of him to a friend (*Fam. 16.1*) that he had gone to serve a better Master. And he prays very beautifully and simply for his old retainer that he may dwell in the house of the Lord forever. *Sub me fessus, he says, sub Te oro quiescat*.

It is pleasant to see this kindly attitude and this simple faith in so great and famous a man.

This is Francesco Petrarca, lover of learning, whom Boccaccio terms "our illustrious teacher, father, and lord."

In all sincerity and reverence we utter for him his own prayer for his servant: *Christe, ne neges, ut inhabitet . . . in domo Domini omnibus diebus* (*Fam. 16.1*).

Charles Christopher Mierow

Colorado Springs, Colorado

NOTES

1 The first section of the paper is based on Petrarch's well-known *Epistula ad Posteros*. For Latin quotations, I have used the text of Joseph Fracassetti (Florence 1862) 3 vols.
2 G. Körting, "Petrarca's Leben und Werke," in *Geschichte der Literatur Italiens* (Leipzig 1878) I 174.
3 Henry C. Hollway-Calthrop, *Petrarch, His Life and Times* (London 1907) 100-101.
4 There is a volume of selected letters of Petrarch edited by A. F. Johnson (Oxford 1923); and a number of his letters is included in Florence Alden Gragg, *Latin Writings of the Italian Humanists* (New York 1927).

Meditating upon Homer

It comes as no little surprise to the reader of Saint Ambrose's *Expositio Evangelii secundum Lucam*¹ to find that in the opening paragraphs of Book Four the writer dwells with special emphasis on the adventures of Odysseus and adapts the tale of the famous wanderer to Christian moral education. In addition to the copious use of Holy Scripture, which one would expect in an early Father of the Church, Ambrose's works have numerous references to Greek and Roman authors.² His early education made him familiar with pagan literature, and he depended on the lore of antiquity to enhance his writing and preaching. As an early Christian humanist, he attempted to connect pagan literature with the divine truth as found in the sacred writings.³

The previous book of the *Expositio* had been largely devoted to the subject of the genealogy of Christ. As if to defend this extensive digression, Ambrose calls to mind the delays encountered by Odysseus on his homeward journey from Troy when he tarried among the Lotus Eaters, in the land of the Sirens, at the palace of Alcinous, and in the strait where the monsters Scylla and Charybdis had their abode.

The Lotus and Other Episodes

In the *Odyssea*, the hero relates the trials of his journey to Alcinous and his household. He does not claim to have himself eaten "the honey-sweet fruit of the lotus" (*Od.* 9.94), although his companions' doing so caused the delay when Odysseus "led them back to the ships weeping, and sore against their will, and dragged them beneath the benches, and bound them in the hollow barques" (9.98-99).⁴

Drawing a parallel between Odysseus and the religious man, Ambrose says that the latter may very well be moved with admiration of celestial deeds (as he had been in recounting the genealogy of Christ), since "it is not the sweetness of berries that he enjoys, but that bread which came down from heaven."⁵

He refers next to Odysseus' lingering at the threshold of the palace of Alcinous, gazing at a wonderful garden where grew pear, pomegranate, apple, and fig trees, and where ripe grapes hung in great abundance. "Then too, skirting the furthest line, are all manner of garden beds, planted trimly, that are perpetually fresh. . . . There the steadfast goodly Odysseus stood and gazed" (7.127-128, 133).

The Christian who lingers over the text of Sacred Scripture, says Ambrose, gazes "not at the herbs of Alcinous but at the Sacraments of Christ, for"—and here with his usual readiness he quotes Saint Paul—"he that is weak, let him eat herbs."⁶

Employing a third example from the *Odyssea*, Ambrose describes the experiences of the Greeks as

they passed the island of the Sirens. Circe had warned Odysseus, saying: "To the Sirens first thou shalt come, who bewitch all men, whosoever come to them. . . . But do thou drive thy ship past, and knead honey-sweet wax, and anoint therewith the ears of thy company, lest any of the rest hear the song; but if thou thyself art minded to hear, let them bind thee in the swift ship hand and foot, upright in the mast-head, and from the mast let rope-ends be tied, that with delight thou mayest hear the voice of the Sirens" (12.39-40, 47-52).

These precautions were taken, says Ambrose, lest Odysseus and his men be drawn to shipwreck by the song of the Sirens. A religious man, however, should turn his attention and listen to heavenly deeds as they are told in Scripture. "But his ears should not be sealed, but unsealed, so that the voice of Christ may be heard, and one who hears that will not fear shipwreck. He should be bound, not with bodily ties, as was Odysseus to a tree, but his soul should be made fast with spiritual ties to the wood of the Cross so that he may be unmoved by the charms of wantonness and may not turn the path of nature in the direction of perilous pleasure."

Scylla and Charybdis

Ambrose's use of the episode with Scylla and Charybdis differs slightly from the ancient versions. Neither Homer (*Od.* 12.234-259) nor Vergil (*Aen.* 3.420-428) mentions a song by any formidable maidens who personify the whirlpool in the Sicilian strait. But Ambrose attributes to the sweetness of their song the power of these monsters to lure men from their course. Then tossing them onto hidden shallows⁷ and into an unsafe harbor⁸ they destroy them, bringing about pitiable shipwreck.

Ambrose finds the Homeric details in this episode well-suited to his allegorizing:

Quod autem mare abruptius quam saeculum tam infidum, tam mobile, tam profundum, tam immundorum spiritum flatibus procellosum? Quid sibi vult puellarum figura nisi eviratae voluptatis inlecebra, quae constantiam captiae mentis effeminet? Quae autem illa vada nisi nostrae scopuli sunt salutis? Nihil enim tam caecum quam saecularis suavitatis periculum, quae dum mulcet animum, vitam obruit et corporis quibuscum scopolis sensum mentis linquit (pp. 140-141).

Uncounted generations of men have read "The Wanderings of Odysseus." Few have meditated upon them in Ambrose's manner. A late convert to Christianity, he did not lay aside his copy of Homer when he took up the Sacred Scriptures. Homer was still the companion of his thoughts and the poet of the *Odyssea* helped embellish the *Expositio Evangelii Secundum Lucam*.

Sister M. Melchior Beyenka, O.P.

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River Forest, Illinois

NOTES

1 4.2-3: ed. C. Schekl, *CSEL* 32, pars quarta (Vienna 1902) 139-141. 2 See, for example, Sister M. Dorothea Diederich, S.S.N.D., *Vergil in the Works of St. Ambrose* (Washington,

Breviora

Deaths Among Classicists, I

Henry Lamar Crosby died March 20, 1954, at the age of seventy-three years. Born May 17, 1880, he took a Harvard Ph.D. in 1905. His academic associations included the University of Pennsylvania, the University of Missouri, and Princeton University. He was Annual Professor at the American School of Classical Studies at Athens in 1926-1927, and Director of the School in 1938-1939. His administrative work at the University of Pennsylvania included directorship of the Summer Session, 1918-1925, and deanship of the Graduate School, 1928-1938. His scholarly activities in the classical languages included his work as editor and translator of Dio Chrysostom in the *Loeb Classical Library*.

Millett Henshaw, associate professor of English at the University of Miami, Coral Gables, Florida, died suddenly on July 7, 1954, in Seattle, Washington, during the course of a summer vacation trip, at the age of sixty-two years. Henshaw enjoyed a wide acquaintance with teachers and scholars in the fields of English, the Romance and Germanic languages, the classical languages, and comparative literature. Between 1928 and 1944 he was in the department of English at Saint Louis University, serving as assistant director from 1932 to 1939. His training, teaching experiences, and scholarly publication included work in the classical languages.

Meetings of Classical Interest, I

Late Spring, 1954: Many student gatherings of a public or semipublic character occurred. Among them were the following. On April 25, 1954, an "academic specimen" in "Masterpieces of Attic Oratory" was sponsored by the *Classical Academy of Boston College*. Student participants were David H. Gill, Ernest A. Maté, Hugh J. Mulligan, Donald F. Smith, and George L. Snider. Interrogators were Professors Eric A. Havelock and Werner Jaeger of Harvard University, and C. Arthur Lynch of Brown University. On May 7, 1954, the *Classical Department of Loyola University (New Orleans)* presented an "academy" featuring a discussion by Joseph R. Berrigan, Jr., '54, of three Platonic dialogues and of Gilbert Highet's *The Classical Tradition*. Examiners were Dr. William T. Avery, The Reverend David R. Druhan, S.J., The Reverend Henry J. Montecino, S.J., and Mr. David M. Smythe. On May 8, 1954, the *Saint Francis Xavier Novitiate*, of Sheridan, Oregon, presented in Greek an outdoor performance of the *Antigone* of Sophocles. The all-male cast gave only the chorus lines in English, using Greek for the rest. On May 23, 1954, the *Homeric Academy of Regis High School*, New York City, offered "A Defense of Homer's *Iliad*." Some eight students participated. The Examiners were Brother Albian Anthony, F.S.C. of Manhattan College, The Reverend Thurston N. Davis, S.J., Associate Editor of *America*, Professor Albert G. Maitland of New York University, Mr. Andre Michalopoulos, Special Adviser to the Royal Greek Embassy, Sister Mary Ambrose, O.P., of Dominican Academy, and Dr. George Schuster, President of Hunter College.

October 8-9, 1954: Fall Meeting of the *Kentucky Classical Association*, with sessions on the afternoon of October 8 and the morning of October 9, at Frankfort. President for 1954 is W. L. Carr, University of Kentucky; Secretary, Dorothy Stevens, Covington.

November 5, 1954: Annual Meeting of the *Department of Classics*, Missouri State Teachers Association, at 12:15 P.M., Kansas City, Missouri. Program Chairman is William E. Gwatkin, Jr., University of Missouri; Chairman of the Department is Evelyn McLaughlin, Central High School, Kansas City. Place of meeting: Hotel Phillips.

November 25-27, 1954: Meeting of the *Southern Section of the Classical Association of the Middle West and South*, at the University of Alabama, University, Alabama. A program of forty-eight papers has been announced. President is Jonah W. D. Skiles, University of Kentucky.

December 28, 1954: Annual Joint Dinner of the *American Historical Association* and the *Mediaeval Academy of America*, in New York. Presiding will be Austin P. Evans, Co-

D. C., 1931). 3 See Gerard L. Ellspermann, O.S.B., *The Attitude of the Early Christian Latin Writers toward Pagan Literature and Learning* (Washington, D. C., 1949) 124-125.
4 Translations of the *Odyssaea* are those of S. H. Butcher and A. Lang (London 1929). 5 John 6.50. 6 Rom. 14.2. 7 *In vada caeca*; cf. Aen. 1.356. 8 *Infida statione*; cf. Aen. 2.23: *statio male fida*.

lumbia University, President of the Mediaeval Academy of America.

December 28-30, 1954: Fifty-sixth General Meeting of the *Archaeological Institute of America*, convening jointly with the Eighty-sixth (eighteenth since incorporation) Annual Meeting of *The American Philological Association*, at the Sheraton Plaza Hotel, Boston, Massachusetts. The General Secretary of the Archaeological Institute of America may be addressed at Andover Hall, Cambridge 38, Massachusetts. The Secretary-Treasurer of *The American Philological Association*, Paul MacKendrick, should be addressed at Bascom Hall, University of Wisconsin, Madison 6, Wisconsin.

Certamen Capitolinum VI

Institutum Romanis studiis provehendis auspiciibus Summo litterarum artiumque apud Italos Curatore et Romanae civitatis Magistro, ad novum prosae Latinae orationis certamen omnes omnium gentium Latini sermonis studiosos homines invitati, sperans fore ut ex nobilissimorum ingeniorum certacione aliiquid eminet, quod Quiritium maiestate facundiae sit dignum.

Certaminis praemium, quod Urbis praemium nuncupatur, erit argenteum sigillum, lupam Capitolinam imitatum, honorificientissimum Romanae civitatis munus, in basi victoris nomen atque annum et diem certaminis praferens. Huic sigillo Summus litterarum artiumque liberalium Curator ducenta denariorū Italorum milia ex aerario adici iussit.

Ceteri petitores, qui digni habiti sint, laude ornabuntur. Ex iis autem qui victori proximus de agone discesserit, argenteo nummo decorabitur, a civitate Romana item donato, qui in antica parte Capitoli imaginem, in aversa littorati viri nomen atque annum diemque certaminis exhibet. Huic quoque muneri Summus litterarum artiumque liberalium Curator centum milia denariorū Italorum ex aerario iussit addi.

Exitum certaminis a. d. XI. Kal. Maias a. MDCCCLV, die Urbis natali, in aedibus Capitolinis, Romanae civitatis Magister in oratione, quam de more habiturus est, renuntiabit.

Scripta quae praemio ornabuntur typis excudenda, si visum erit, curabit Institutum Romanis studiis provehendis, ac proinde post annum tantum integrum erit auctoribus eadem in lucem edere.

Leges Certaminis

I) Fictis fabellis, commentariolis historicis, disputationibus philologis, denique omni prosae eloquentiae genere certare licet: sed praestantium ingeniorum nova experimenta Capitolinum certamen requirit. Scripta quibus petitores certabant ne puerorum gymnasii sint destinata ne mille et quingentis verbis breviora ne prius in lucem edita ne alio praemio ornata neve laude, neve ex alio sermone sint conversa.

II) Quinque libellorum suorum exemplaria vel machinula scriptoria perspicue exarata vel typis excussa et tabellariorum diligenter commendata mittant scriptores aemuli ad « *Istituto di Studi Romani - Ufficio Latino - Piazza dei Cavalieri di Malta, n. 2 - Roma* » ante Kal. Februarias proximi anni non suo tamen distincta nomine ne in integrimento quidem quo conclusa sunt, sed sententia munita quae eadem inscripta sit scidulae obsignatae, nomen domiciliunque scriptoris exhibenti.

III) Quinque viri iudices erunt a Summo litterarum artiumque liberalium Curatore et a civitatis Romanae Magistro et a Praeside Instituti nostri electi. Hi post iudicium scidulas resignabunt, quae easdem quas scripta probata sententias praferant. Scripta non probata, si repetita, reddentur: sin minus, una cum scidulis obsignatis tertio exacto mense post iudicium publicatum debentur igne.

D. Roma Kal. Iun. a MDCCCLIV ab U. c. MMDCCVII.

Quintus Tosatti

Praeses Instituti
Romanis Studiis Provehendis

Eta Sigma Phi Contests for 1955

For 1954-1955, Eta Sigma Phi, national undergraduate honorary classical fraternity, announces the following four contests. Further information may be had from the Chairman of Contests, W. C. Korfmacher, Saint Louis University, 3647 West Pine Boulevard, Saint Louis 8, Missouri.

1) Tenth Annual Essay Contest:

(a) Subject: "Homer, Father of Western Epic Verse."
(b) Eligibility: The Contest is open to college undergraduates, enrolled at the time of submission of the paper in a course of Greek or Latin in an approved college or university in the United States or Canada.

(c) *Identification*: Each paper submitted is to be accompanied by an *identification page*, available in advance from the Chairman of Contests, giving necessary information and including a testimonial from a member of the classics faculty at the contestant's school as to the contestant's right to participate and his fair and original preparation of the paper. There is a limit of five papers from any one school.

(d) *Qualifications*: All papers must be original. Simplicity and definiteness will be especially considered. Quotations must be duly credited. Format, mode of citation, and the like, must be uniform within the paper. Entries must be typewritten, in double space, on one side only of normal-sized typewriter paper. The maximum length is 2,250 words.

(e) *Dates*: Written notice of a desire to participate, postmarked not later than February 1, 1955, must be sent to the Chairman of Contests. Entries themselves, similarly sent, must be postmarked not later than February 15, 1955.

(f) *Decision*: Decision as to place will be made by an expert judge, who will identify the papers by code designation only.

(g) *Prizes*: First, \$50.00; second, \$35.00; third, \$25.00; fourth, \$17.50; fifth, \$12.50; sixth, \$10.00. For its full award, the Contest will require a minimum of fifteen entries, from fifteen different schools.

2) Sixth Annual Greek Translation Contest:

(a) *Content*: The Contest will consist in the sight translation of a passage in Greek chosen with an eye to students in the second year of the language or above. Translations will be written in a two-hour period, under normal examination regulations, in each contestant's own school.

(b) *Eligibility*: The Contest is open to college undergraduates, enrolled at the time of participation in a course in Greek language in an approved college or university in the United States or Canada.

(c) *Identification*: Each paper submitted is to be accompanied by an *identification page*, as in the Essay Contest. There is a limit of five papers from any one school.

(d) *Dates*: Written notice of a desire to participate, postmarked not later than February 1, 1955, must be sent to the Chairman of Contests, who will mail the Contest material in time for the contest day. The Contest will be administered simultaneously in all the participating schools on February 8, 1955. Entries themselves, addressed to the Chairman of Contests, must be postmarked not later than February 15, 1955.

(e) *Decision*: Decision as to place will be made by an expert judge, who will identify the papers by code designation only.

(f) *Prizes*: Six prizes will be offered, as in the Essay Contest, except that any participant placing in both events will receive an added award equal to what he wins in the Greek Translation Contest. For its full award, the Contest will require a minimum of fifteen entries, from fifteen different schools.

3) Fifth Annual Satterfield Latin Translation Contest:

(a) *Content*: The Contest will consist in the original translation of a passage in Latin to be supplied on request by the Chairman of Contests. Translations will be written as normal "out-of-class" work, not as examinations.

(b) *Eligibility*: The Contest is open to college undergraduates, enrolled at the time of participation in an approved college or university in the United States or Canada.

(c) *Identification*: Each paper submitted is to be accompanied by an *identification page*, as in the Essay Contest. There is a limit of five papers from any one school.

(d) *Dates*: Written notice of a desire to participate, postmarked not later than February 1, 1955, must be sent to the Chairman of Contests, who will mail the Contest material in ample time for the closing date. Entries themselves, similarly sent, must be postmarked not later than February 15, 1955.

(e) *Decision*: Decision as to place will be made by an expert judge, who will identify the papers by code designation only.

(f) *Prize*: A prize of \$25.00 will be given for the best paper.

4) Fourth Annual Chapter Foreign Language Census:

(a) *Content*: The Contest will consist in a report of foreign language credits held by college undergraduates, and these credits will be totalled (with weightings in favor of Greek, Latin, Sanskrit, and Hebrew) according to a system, to be sent on request, by the Chairman of Contests.

(b) *Eligibility*: The Contest is among chapters of Eta Sigma Phi Fraternity, and hence reports will be accepted only from college undergraduates who are chapter members and attending the college or university to which the chapter belongs.

(c) *Identification*: Each report submitted must be signed by the faculty sponsor of the chapter to which the entrant belongs. A chapter may send as many entries as it wishes, but only one award will be given any one chapter.

(d) *Dates*: Written notice of a desire to participate, postmarked not later than February 1, 1955, must be sent to the Chairman of Contests. Entries themselves, similarly sent, must be postmarked not later than February 15, 1955.

(e) *Decision*: As decision on place is a matter merely of mathematical calculation, it will be handled in the office of the Chairman of Contests.

(f) *Prizes*: For the chapter reporting a student with the highest number of points, \$25.00; second, \$15.00; third, \$10.00.

Journals and Brochures, Old and New

The Humanities 13 (Spring 1954): Always stimulating, and even something of a marvel, is this *undergraduate publication*, put out under the direction of the department of classics at Boston College. The present number, running to 48 pages, with illustrations and one full page of Greek text, is quite up to the established tradition of this valuable student periodical.

Improving Education in Kentucky 26 (March 1954): An output of the College of Education at the University of Kentucky, the volume contains the "proceedings of the Thirtieth Annual Educational Conference and the Nineteenth Annual Meeting of the Kentucky Association of Colleges, Secondary, and Elementary Schools." Classicists will note with interest pages 59-72, devoted to the "Conference of Foreign Language Teachers." There are papers by W. L. Carr, "The Washington Conference on the Role of Foreign Languages"—by James B. Tharp, "Objectives and Administration of Foreign-Language Teaching in the Elementary School"—by Paul F. Angiolillo, "Principles and Methods of Foreign-Language Teaching in the Elementary School,"—by Albert Pappenheim, "Experiences in Teaching Hebrew to Children."

Index to Volumes 26-50 of CJ: A definite desideratum, now that *The Classical Journal* is in its fiftieth volume, is an *Index to Volumes 26-50*, supplementing the already existing *Index* to volumes 1-25. This was the feeling at the business meeting of the CAMWS, at its Saint Louis Convention, April 22-24, 1954. Such a venture would, of course, be expensive, as was pointed out by Secretary-Treasurer John N. Hough, in his spring (1954) *Letter* to CAMWS members. Hence contributions of money and of services are being solicited.

Kentucky Foreign Language Quarterly 1 (First quarter 1954): A newcomer to the field, the *Quarterly* is published by the department of modern languages at the University of Kentucky. However, its statement of purposes announces that the publication "is devoted to all aspects of the study and teaching of ancient, medieval, and modern foreign languages," and the editorial board of three includes the sound and tried classicist, W. L. Carr. Naturally, the *Quarterly* will be fed especially with papers from the now well-established University of Kentucky Foreign Languages Conferences, though the editors say: "It is not our intention, however, to confine our source of supply" to that very rich field. The opening number, planographed, runs to 45 pages. There are six articles; included is that by Arthur F. Stocker, on "Vergil for a Fourth Century Roman Schoolboy." The annual subscription is \$2.00 (for North America and the Caribbean Islands); \$3.00 (elsewhere).

What about Latin?: Sponsored by the American Philological Association, along with ACL, CAAS, CAMWS, CANE, and CAPS, and prepared by a Committee composed of William E. Gwatkin, Jr., University of Missouri, chairman, Wilbert L. Carr, University of Kentucky, Gerald F. Else, State University of Iowa, and John P. Elder, Harvard University, this twelve-page pamphlet, suitable for enclosure in an ordinary "long" envelope, is intended as "A Guidance Pamphlet for Use in the Secondary Schools." Classicists will like it but do not need it. Its service will be with high school counselors, many of whom have had no Latin, but many of whom may desire to know the reasons for Latin in dealing with their young charges. Any one wishing to get the pamphlet into the hands of high school counselors may send three-cent stamped "long" envelopes, addressed to the counselors concerned, to the American Classical League Service Bureau, Miami University, Oxford, Ohio; pamphlets will be enclosed and mailed without further charge.

What the Colleges Are Doing Number 100 (Fall 1954): Many in the educational world have been receiving, through the years, with the compliments of Messrs. Ginn and Company, successive copies of this useful pamphlet. Including,

course, a certain amount of advertising of current books by the publishers, WTCAD carries an editorial page and numerous extracts from educational addresses and educational publications. The editor, Mr. Richard H. Thornton, may be addressed at Box N, Back Bay Station, Boston, Massachusetts. To him, to Messrs. Ginn and Company, and to *What the Colleges Are Doing*, hearty felicitations are due on the attainment of the hundredth number of the publication.

Among Scholarships Offered

American Academy in Rome—Rome Prize Fellowships: "A limited number of Fellowships for mature students and artists capable of doing independent work in architecture, landscape architecture, musical composition, painting, sculpture, history of art, classical studies . . . will be awarded on evidence of ability and achievement, and are open to citizens of the United States for one year beginning October 1, 1955, with a possibility of renewal," the Academy favoring a two-year fellowship. "Research fellowships, offered in classical studies and art history, carry a stipend of \$2,500 a year and residence at the Academy. All other fellowships carry a stipend of \$1,250 a year, transportation from New York to Rome and return, studio space, residence at the Academy, and an additional travel allowance." Applications are due before January 1, 1955; details may be had from Miss Mary T. Williams, Executive Secretary, American Academy in Rome, 101 Park Avenue, New York 17, New York.

Woodrow Wilson Fellowships: The intention of the Woodrow Wilson Fellowship Program is to reach young men and women "of the highest qualities of intellect, character and personality" and to provide an opportunity for them "to undertake a year of advanced study in a graduate school of their choice and thus to determine whether they wish to enter the profession of teaching and scholarship." Awards are upon invitation only, "subsequent to the nomination by faculty members of promising candidates." Current awards are for the social sciences and the humanities, primarily for those who have not yet begun graduate work. Awards are for one year, the normal stipend being \$1,250 plus tuition; married awardees are given special consideration. Some 150 fellowships are planned for 1955-1956, nominations for which "must be entered prior to November 15, 1954." Recruitment and selection of fellows is carried on by twelve Regional Committees, each with a local chairman. Nominations may also be sent to the National Director, Professor Robert F. Goheen, National Woodrow Wilson Fellowship Program, South Reunion Hall, Princeton, New Jersey.

Book Reviews

André-Jean Festugière, O.P., *Personal Religion among the Greeks* (Sather Classical Lectures, Volume 26). Berkeley and Los Angeles, University of California Press, 1954. Pp. viii, 186. \$3.75.

This beautifully printed book represents the completion of what must have been a formidable task: the delivery of a series of lectures on a little known phase of Greek religion by a Catholic priest before what must have been a predominantly non-Catholic audience. The author is Director of Studies at the École des Hautes Études, Paris, co-editor with Professor A. D. Nock of the *Hermetic Texts*, and is currently engaged on a monumental work entitled *La Révélation d'Hermès Trismégiste*, which traces the spiritual cur-

rents of the imperial age. The eight chapters of *Personal Religion among the Greeks* discuss some of the more striking instances of faith in, and devotion to, particular gods on the part of individual Greeks. Examples of personal piety are taken from both the popular and the more reflective and philosophical levels of Greek thought and aspiration. To the former belong the admirable love of Euripides' Hippolytus for Artemis, the absolute confidence which Aelius Aristides placed in Asclepius, and the devotion of Lucius to Isis as narrated by Apuleius in the *Metamorphoses*, which Père Festugière interprets as a novel of conversion. On the more philosophical level, the author treats the problem which suffering in the world created for those Greeks who believed in a good and wise God, and the answer which was given by the tragedians and by the Platonists. "The solution given by the tragic poets is that suffering teaches man and makes him better. It is Zeus who has put men on the way to wisdom by establishing as a valid law, 'By suffering they shall win understanding (Aesch. Agam. 176 ff.)'" (p. 81). The solution suggested by Plato is flight from the evils of this world, a flight that will make one like

unto God (pp. 19-20; *Theaetetus* 176ab). The Stoic ideal of a static conformity to the divine will is contrasted with the dynamic Christian ideal based on the hope of an ultimate reward. In the final chapter Père Festugière discusses the pagan mysticism of the second to the sixth century in its "ascent toward God."

In discussing these various elements of pagan piety the author's method is, as it should be, primarily descriptive, but it is impossible to avoid completely interpretation, since religious phenomena more than any other seem to demand it. Père Festugière seems to be treading rather dubious ground in describing personal religion as an emotional experience: "Every religious ceremony is but empty make-believe if the faithful who participate in it do not feel that thirst for the Absolute, that anxious desire to enter into personal contact with the mysterious Being who is hidden behind appearances" (p. 1). Emotionalism in religion can be far more fatal than it is in politics unless controlled by reason—and in the present dispensation by Faith as well.

Père Festugière "is convinced" that the mystical cognition of God described by Plato in the *Symposium*, the *Res Publica*, and in the seventh *Epistola* "is the expression of a personal experience" (p. 44). Some theologians of repute deny the possibility of any such experimental knowledge of God outside the Judaeo-Christian tradition. A more common opinion is that such a favor is possible, but would be granted very rarely. Though I would not want to question the possibility of Plato's having received such a grace, the mystical tradition of which he is considered to be the founder is so suspect (for example, the pantheism of Plotinus and the heterodoxy of John Scotus Eriugena and Meister Eckhart) that it does not argue well for the master.

M. Joseph Costelloe, S.J.

Saint Stanislaus Seminary,
Florissant, Missouri

Waldo F. Sweet, *The Latin Workshop's Experimental Materials*, Book Two (Latin). Ann Arbor, University of Michigan Press, 1954. Pp. x, 296. Paper bound, \$1.25; with rings, \$1.50.

The aim of the Latin Workshop is deserving of praise, and its method is the efficacious one. Since students can not appreciate what they do not know, the first step toward appreciation is knowledge. The linguistic approach calls for a real and genuine acquaintance with Latin forms and Latin grammar, while *The Latin Workshop's Experimental Materials*, Book Two, supplies splendid selections from Latin authors in a wide range through the centuries. Congratulations are due to the members of the Workshop on the excellent and constructive work which they have thus far accomplished; they are also to be commended for their inclusion of excerpts from the greatest of all writings, the Bible, from both the Old and the New Testaments, and for their choice of fine and varied selections.

Francis Charles Hunleth, S.J.

Saint Louis University

Cona Mason, *Socrates: the Man Who Dared to Ask*. Boston, The Beacon Press, 1953. Pp. xii, 165; 10 plates. \$2.75.

Described by its publishers as a book "for people of high school or early college age," Professor Mason's short volume will interest a wider circle. The perennial appeal of Socrates has, of late, been intensified—partially, it may be supposed, through the re-examination now current into the content of liberal arts education and the diffusion of "The Great Books" movement, both of which have seen again the importance and unique interest of the quaint Athenian and his teachings.

Miss Mason proceeds simply in her study. Of the thirteen chapters, the first and the last ("Crito Tells the Beginning" and "Crito Tells the End") are put into the mouth of Socrates' close disciple and devoted friend. The writer's sources, of course, are primarily Plato and Xenophon; but she has allowed some freedom of interpretation and likewise some play of the imagination, so as to present an attractive, interpretative picture of Socrates, man and philosopher.

She is particularly interested in reconstructing the boyhood and youth of Socrates, and the influences which led to his determination to be the "gadfly of Athens." The second chapter, for example, deals with "The Stonecutter's Apprentice in Athens," and the fourth, on "The Long March," suggests the growth of Socrates' questioning method among his tent-mates during the long pauses of the march homeward.

Miss Mason's close acquaintance with the topography of Greek sites today has lent frequent life-like touches to a thoroughly delightful vignette of Socrates.

William Charles Korfsmacher

Saint Louis University

Books Received

From time to time, THE CLASSICAL BULLETIN will publish a list of *Books Received* at the editorial office. Certain of these are being reviewed in the current number or will be reviewed later.

Albert E. Avey, *Handbook in the History of Philosophy (College Outline Series)*. New York, Barnes and Noble, Inc., 1954. Pp. xvi, 320. \$1.50.

April Oursler Armstrong and Martin F. Armstrong, Jr., *Fatima: Pilgrimage to Peace*. Garden City, New York, Hanover House, 1954. Pp. 192. \$2.00.

William Elton, editor, *Aesthetics and Language* (introduction by William Elton, with chapters by ten different essayists). New York, The Philosophical Library, 1954. Pp. vi, 186. \$4.75.

Image Books: Garden City, New York, Doubleday and Company, Inc. Karl Adam, translated by Dom Justin McCann, O.S.B., *The Spirit of Catholicism*, rev. ed. 1954. Pp. vii, 260. 75c. George Bernanos, *The Diary of a Country Priest*. 1954. Pp. 232. 65c. Myles Connolly, *Mr. Blue*. 1954. Pp. 119. 50c. John Farrow, with a Foreword by Hugh Walpole, *Damien the Leper*. 1954. Pp. 234. 65c. Etienne Gilson, editor (with annotations and an Introduction), *The Church Speaks to the Modern World: the Social Teachings of Leo XIII*. 1954. Pp. viii, 348. 95c. Philip Hughes, *A Popular History of the Catholic Church*. 1954. Pp. ix, 309. 85c. Most Rev. Fulton J. Sheen, *Peace of Soul*. 1954. Pp. 264. 75c. William Thomas Walsh, with an Introduction by Msgr. William C. McGrath, *Our Lady of Fatima*. 1954. Pp. xv, 223. 65c.

James Keller, *Stop, Look and Live*. Garden City, New York, Hanover House, 1954. Pp. xiv, 365. \$2.00.

James A. Kleist, S.J., and Joseph L. Lilly, C.M., *The New Testament: Rendered from the Original Greek with Explanatory Notes*. Milwaukee, The Bruce Publishing Company, 1954. Pp. xii, 690. \$5.00.

T. C. Lethbridge, *The Painted Men*. New York, The Philosophical Library, 1954. Pp. 208; frontispiece, 20 photographs, 5 maps, 16 drawings. \$6.00.

Cora Mason, *Socrates: the Man Who Dared to Ask*. Boston, The Beacon Press, 1953. Pp. xii, 165; 10 plates. \$2.75.

Fulton Oursler, *Lights Along the Shore*. Garden City, New York, Hanover House, 1954. Pp. 348. \$2.95.

L. D. Palmer, *The Latin Language*. London, Faber and Faber, Ltd., 1954. Pp. x, 372. \$7.00.

Eric Partridge, *The Concise Usage and Abusage: a Modern Guide to Good English*. New York, The Philosophical Library, 1954. Pp. ix, 219. \$3.50.

Mario A. Pei and Frank Gaynor, *A Dictionary of Linguistics*. New York, The Philosophical Library, 1954. Pp. iv, 238. \$6.00.

William S. Roeder, with an Introduction by Harry Elmer Barnes, *Dictionary of European History*. New York, The Philosophical Library, 1954. Pp. viii, 316. \$6.00.

Most Rev. Fulton J. Sheen, *Way to Happiness*. Garden City, New York, Garden City Books, 1954. Pp. 192.

Selatie Edgar Stout, *Scribe and Critic at Work in Pliny's Letters: Notes on the History and the Present Status of the Text (Humanities Series, Number 30)*. Bloomington, Indiana University Press, 1954. Pp. xiv, 272. \$7.50.

Waldo E. Sweet, *The Latin Workshop's Experimental Materials*, Book Two (Latin). Ann Arbor, University of Michigan Press, 1954. Pp. x, 296. Paper bound, \$1.25; with rings, \$1.50.

Mario Untersteiner, translated (from the Italian) by Kathleen Freeman, *The Sophists*. New York, The Philosophical Library, 1954. Pp. xvi, 368. \$6.00.

Harold Watkins, with a Foreword by Lord Merthyr, *Time Counts: the Story of the Calendar*, New York, The Philosophical Library, 1954. Pp. xi, 274. \$4.75.

A. E. Watts, *The Metamorphoses of Ovid: an English Version*, with the etchings of Pablo Picasso. Berkeley and Los Angeles, University of California Press, 1954. Pp. xvi, 397. \$5.00.

Sir Leonard Wooley, *Spadework in Archaeology*. New York, The Philosophical Library, 1953. Pp. 125; 15 illustrations. \$4.75.

The cult of Ciceronianism established by Quintilian is the real origin of the collection of Pliny's *Letters*.—Mackail.

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